1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

317 Obsidian must have had important economic value for the
439 Valley peoples, and since volcanic glass is portable and very
324 useful for its sharp cutting edge, it was widely traded to the tribes of nonvolcanic regions. Techniques were established early in the Middle Culture, and the art of polishing this stone was known to the Teotihuacan Toltecs, who utilized it as eyes for the idols of the Temple of Quetzalcoatl. Ceremonial [788] bloodletting called for a constant supply of thin blades (made by pressure flaking), some of which are exquisitely long and narrow. Yet scalpels of comparable fineness were made in Toltec and Mazapan times as well. Indeed, the principal [415] innovation of the Aztecs was in fashioning vases from obsidian, a formidable task, owing to its hardness.[a]

303 The making of mirrors called much ingenuity into play.
789 They are so rare that they must have been used solely for ritualistic magic. Blocks of obsidian were sometimes polished to produce an eerie and mysterious reflection. However, iron pyrites, burnished and shaped, were more common; and rarer examples had thin pyrite flakes laid in a mosaic and glued to a background of wood or shell. In another technique used on the coast the artisan detached a surface of pyrites in its matrix of slate, burnishing one side and carving the other to fashion a mirror with a carved back. One [395] example, at least, is known of a mirror of marcasite with its surface so ground as to produce a magnified reflection.[b]

324 Stone sculpture we shall consider more conveniently under art, but the mass production of dressed stone for building must have required patience and skill to accomplish. Stoneworking throughout Middle America was achieved without metal tools. Flaking and chipping for the hard stones, pecking and hammering for the softer ones, were the preliminary

1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

648 mid-fifteenth century both Tenochtitlan and Texcoco had grown to the point where they had to have additional supplies or else starve, so, because of this common necessity, the alliance endured fairly well.[4]

186 Despite their common background of language, thought, religion, custom and material culture, the Aztecs had no sense of unity. Tenochtitlan and Tlaltelolco, both of which are within the city limits of modern Mexico, existed side by side in complete independence for many years; not until 1473 did the Tenochcas make up their minds to conquer their neighbors. Each town and hamlet was sufficient unto itself, and its members felt no larger loyalty. In modern Teotihuacan this feeling still persists, and the members of one *barrio*, or ward, look upon those of the adjacent one as a congregation of the most horrible criminals. Not even the Spanish siege of Mexico brought unity to the Aztecs, and the Texcocans blithely joined the invaders to exterminate their former ally Tenochtitlan.

648 439 Although community was potentially hostile to community, individuals could move freely about the countryside. Trade in simple commodities was carried on extensively from the early times of the Middle Cultures. In the Aztec period the traveling merchants became a special class, and their security of body and property, preserved at first for the advantages which each town could derive from their wares, was guaranteed by the force of Aztec arms. Pilgrims [188] going to worship at special shrines had free and unmolested passage; and a suggestion that such journeys were made in the distant past is given by the Middle Culture figurines of foreign origin. One site especially, Tetelpan, produced so great a variety of idols from such a wide area that it must

1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

have been an important religious center in Middle Culture times. However, neither trade nor religion broke down the sense of communal and political independence in Central Mexico. (See Plate 35, Fig. 2.)

Foreign relations centered around war, which, we have seen, was an important part of Aztec economy and religion. The same confusion of motives that we find in our modern culture affected the reasons for military action. We wage war for economic, territorial and political advantages and, while condemning the practice in our adversaries, justify our own participation by saying that we are fighting for freedom, to liberate someone, to extend civilization or to ensure peace. Soldiers on our own side are brave and attain glory, preserve our social virtues and sacrifice themselves for the public well-being. Those on the other side are aggressors, agents of evil and cowardly knaves. The Aztecs made war for defense, revenge and economic motives, which were inextricably confused with the need for the sacrificial victims requisite for proper adoration of their gods. Thus in warfare the great aim was to take captives, but behind this religious goal lurked the less holy urges of political and economic expediency.

The captive himself attained social status, since he went to a special warrior's heaven. A redonbtable Tlaxcalan chief, named Tlahuicol, was singled out for sacrifice to the sun and fought so successfully with his dummy weapons that he killed some of his adversaries and wounded a number of the others. He was pardoned and offered a chieftaincy in the Tenochcan army. Tlahuicol, however, rejected his pardon and gladly underwent sacrifice for the greater honor and glory in that death. This story illustrates the attitude of the

2: Sahagún M-5 (1529-1590) 1950 NU7 Astec NU7

the clapanhuiyo, who is reading the sacred almanac which lay in his hand, with the picture [writing], the ink, [and] the colors for painting; the knowledge, the wisdom which hath been ensued.[59]

The penitent who would confess first explained to the one; he said unto him:

"I wish to go to the master, our lord, the savior and preserver of all, our lord Tezcatlipoca,[60] in secret. I wish to know this for myself."

The confessor said: "There hast been given this favor."

He instructed him when he should come; he chose a favorable time. He saw, in his sacred almanac, what day was good, favorable. It was said: he hath chosen the time.

And when the appointed time [came] he[61] brought a new mat, and incense, and wood. [If he was] a highly honored penitent, he made his confession in his own house; the one was there. Or penitence the penitent went to him.

He swept well the place where the new mat was placed, and a fire was lit. Then the new mat the incense into the flames. He addressed the fire; he said:

"Mother of the gods, father of the gods, old god, here hath come a man of low estate. He cometh here weeping, sad, anguished. Perhaps he hath sinned; perhaps he hath erred, perhaps he hath lived in filth. He cometh heavy-hearted; he is unsettled. Master, our lord, governor of all, who take away, purify, the torment of this man."

Then the one spoke unto him who would confess; he said unto him:

"Thou hast come toward the god, governor of all, and [into] his presence. Thou hast come to tell him, to deliver thyself of, thy evil atmosphere, thy corruption. Thou hast come to open thy mouth.

"Take care that thou commit no fault or sin. Take off thy clothing; show thy nakedness to the god, governor of all, our lord Tezcatlipoca.

"Perhaps, being a man, thou wilt not see the god; perhaps he will not speak to thee, being a man; [for] he may not be seen nor touched.

"And so, in this manner, thou cannot [see the god], uncover thy secrets, tell thy way of life, thy deeds, in whatsoever way thou are moved, in whatsoever manner it is, whatsoever thou hast done, whatsoever thou hast enticed, whatsoever thou dost which [is] evil and sinful.

"Overturn, pour forth thy vices, thy wrongdoing; [expose] thy evil [and] thy corruptness.

"And let our lord, governor of all, have pity on thee—

tlacuatiaj, yn jmac mauj, yn amatolli, yn tlacujlolli: in quijxo 776
yn tlilli, yn tlapalli, yn mantle, yn pinle, yn nenemale, yn 793
aquijxo 783

yn mojolmaloaz in tlapitzinaoa; ochtli quitlacaquijtia in tlapouhquj, quijlhuja.

Ca yeuhtzinco ajnantzinaquj, yn tlacatl, yn tenocujo, in tlaque nonaque: in tenocujo, yiualli, yn ehecatl, yoyaxin, yyetlacahuia, ajcaxtzitzinaquj.

Quijlhuja in tlapouhquj: ozmotlacatelli:

quijnanatia, yn iquja ouallac: quijpeuaz in oualli, quijtta [787]
yn jaoaz, yn jtlacujlol: quitta, yn iquja qualli oualli, yn
ixtoua, in qualcan: mjtoa: quijnonahuatia.

Auh yn ie yquac, in ie yxcuitlapan, ixtenco petlatl quiceua: yoan copalli, yoan quauhtli: yn tlamaxtli in tlamacuhuaj, yan ichan yn motolinilaoaz, ie vncan inuh in tlapouhquj. Auh anoce vncan inuh, in tlamacuhuaj:

ixtenco petlatl in motenn, vellachquiuo yn vncan motelia; [788]
yoan tlatlalilo: ajnoan copalli xammaa in tlaco in tlapouhquj, quijnotza in tleotl; quijlhuja.

Teteo yoaan, teteu yeya, vecu mouj, ajcan ouallatia, in ouiuipalli, yn otlapalli, yn mocuallj: ajcan chocatiuitz, tlacuentiuitz, motenpeuhuitz, ancan omolooh, ancan omotepeuhuj, ancan oquinanjz yn vicallool, in tecatzoalli, yn qiccauitl; aquj inlilacaz, quinequjzpachoa, Tlacatle, tenocujoe, tlaquaiaz nanaquaiaz, mopopo xiuhcuitlj, ma xiuhcuepcpi, yn jxuelcauhtlio yn mocuallj.

Nimaan quijnotza, yn motolinilaohuj, in ihuaal tlapouhquj: quijlhuja.

Tleuhcuicatia yuiztinoz, inpantinoz, in tlaque nonaque: tlamatlhuiliz, tlamomaquiliz, yn mjtoz, in nopalanca: tlamotlapalhuiliz, in mopop, inmopolocal,

a ma no oppa itli ajcan ymatiniuj, timopatiuj: ma inpantinoz timopapaliz, timomamatiuj, in tlaque, nonaque, in tenocujo, in inelli, in ehecatl.

A cuja tleiteuiznoz in tenocujo, a cuja mjtotlamopaz: in inelli, in ehecatl.

Auh yuja quen tiuja, ma tleiteua in mopop, in nopalcal: ma xiquza in quenoniliz, in motlachiual, yvia quenja timati, yvia quenja cah: in quenja tiuchiuh, in quenja tez: in quenja tiuhtiuh, in monequal, in monequiuhoc:

tlenequj, tlepolinj, in nuiuitoca, in nopalitta, in mjtoa in nopalnoca.

Auh tlenotlamachtiloltilli, yn tenocujo, in tlaque nonaque,

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59. Cf. *Florentine Codex*, loc. cit., and Sahagún, *Historia general*, loc. cit.

60. Cf. corresponding Spanish text, Sahagún, op. cit., Vol. I, p. 67, and Vol. II, p. 71, gives as meanings of youalli, ehecatl: (1) "*noche, ayer y mañana*"; and (2) "*Dios invisible en ninguna . . . parte, y semejante y compañero y todopoderoso, por cuya virtud todos viven. . . .*" Angel María Garibay K., *Llave del náhuatl* (Querétaro, Méjico: n. p., 1940), p. 113, translates yoaan tenocujo as "*que está cerca y junto*"—the one, God in general.

61. Context suggests that penitent refers to the penitent.

war club of the captive lay in his hand, but his war club lacked obsidian points. And they who striped had their shields and war clubs, in order to fight in gladiatorial sacrifice in supposed battle with the captive or slave.

onoc ac moiztzo in imaquauh. auh in tlavavanque inchimal inmacoiuuh icticac: injc tlavavanaia iuhquin qujcali malli anoço tlacutli.

796X
782

Lying in the Sacred Place.

For five days all lay stretched out in the reed [swamp]. Thus was penance done for Tlaloc when in the cave were laid the two *culnamati*.

Teupan onolizti

Macujkilhujd in tulpan netecoia injc neçavililoia tlaloc in iquac vztoc tlalilloia vme culnavati.

Placing of Men upon the Straw.

The placing of men upon the straw: Of those who flayed men, some put on the [flayed] skins. Such were named Xipes. And straw was shaken out, upon which they placed [the Xipes]. Hence was it said that they were set forth upon the straw.

Çacapan nemanalizti

In çacapan nemanalizti, ichoantin in qujxipevaia tlaca in imevaio cequintin conmaqujaia in choatl in motenevaia xixipeme, auh motzetzeloaia in çacatl ipan qujuvalmanaia ipampa in motenevaia çacapan valnemanalo.

Quickening [the Sun or the Fire].

The quickening was thus done: When the ears were cut, they spattered the blood upward, [or] perchance sprayed it into the fire. Thus, it was said, they caused the fire and the sun to quicken.

Tlaxcaltilizti.

In tlaxcaltilizti ic muchivaia iquac in monacaztequja acoua contzetzeloaia in eztli anoço tleco contzitzicujnjaia injc mjtoaia quixcaltia in tletl yoan in tonatiuh.

The Spreading of Greens.

The spreading of greens was thus done: when greens had been plucked, then they were spread everywhere upon the altars. No one, anywhere, failed to do so.This was known as the spreading of things which had been plucked by hand.

Tlatzmolintemalizti

In tlatzmolintemalizti injc muchivaia, in iquac onocujto tlatzmolin, njman ic motetema in novjian momuzco, acan mocava vel novjian, ichoatl in mjtoaia tlamacujtemalizti.

The Spreading of a Bed of Straw.

The spreading of a bed of straw was thus done: Like the kissing of the earth, it was fitting when anywhere one entered a door where stood the image of the devil. Thus, [when] one entered in his presence, he pulled up straw and shook it out before the devil when he came forth before him.

Others followed the roads, and when there was

Neçacapechtemalizti.

In neçacapechtemalizti injc muchivaia çan no iuhquj in tlalqualizti ipan povia in iquac campa qujauaia in canjn ycac ixiptla Diablo injc inpá qujtoaia compia in çacatl ixpan contzetzeloaia in Diablo, in iquac thixpan qujçaia

[201]

Oc cequjntin in vtli qujtocaia, [illegible]in iquac iavc, [788]

war, they made, as it were, a supplication when anyone went where there was war, lest something might go amiss [with them]. They said:

"Not here shall I die; [it is] in war that I go to die."

And when battle was already joined, they first plucked grass, shook it out toward the sun, and said:

"He will destroy and slay [our foe]," or, "He will capture [him]."

In this wise was a prayer raised to the sun.

iuhqujnma ic nenetoltiloia, jn jquac nca iauh iavc intla itla ic motolinjtinemj qujtoaia

amo njcan in njmiquiz, iavc in njmiquitiuh

auh in iqc ie muchivaz isuiotl achto qujpia in çacatl qujtzetzeloaia in jvicpa in tonatiuh qujtoaia, vnpopolihuiz y in tlamiquiz, anoço tlamaz

iuhqujn ic monetoltiaia ivjc tonatiuh.

The Blowing of Trumpets.

Thus was done the blowing of trumpets: when it was late at night, when it was already approaching midnight, [then it was] when trumpets were sounded, that all [the priests] might offer blood in the house of the devil. Therefore were [the priests] awakened.

Tlatlapitzaliztli.

Injc muchivaia in tlatlapitzaliztli iquac in ie tlaquauhiovac, in ie onacitiuh iovalnepantla iquac tlapitzaloia ic neçoboaia in jchan Diablo, ic teixitiloia.

The Illumination with Fire.

Thus was done the illumination with fire: when we people had passed [the night until] midnight and also trumpets had been sounded, thus were men awakened. Thus those known as the beaters began the keeping of the watch. And if any did not awake, they poured water upon him, or else they shook [coals of] fire upon him, or else they cast him into the water at Tlilapan or at Coapan.

Tlatica tlavilizti.

Injc muchivaia tlatica tlavilizti, in iquac ie titlaca in iohoalnepantla oacic, no tlapitzalo, ic teixitilo, ic pevaia in tlapializtli motenehoaia tlavitequjni, auh in aqujn amo veliça atl ipan qujnoqujaia, anoço tletl ipã qujtzetzelovaia, anoço atlan contlaçaia vmpa tlilapan, anoço coapan.

The Piercing of Ears.

The piercing of ears was also undertaken [because of] the devil. Hence were ears bored.

Nenacazzapotlaliztli.

In nenacazzapotlaliztli no ic tlaiecalhujloia in Diablo injc nenacazcoioniloia.

The Piercing of the [Lower] Lip.

In like manner the piercing of the [lower] lip: similarly, for the devil, was the boring of the [lower] lip endured.

Netezzapotlaliztli.

I Çan no iuhquj in nenacazzapotlaliztli çan no ic tlaiecalviloia in Diablo in netezzapotlaliztli.